CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, OCTOBER 3, 1824. No. 61.

POETRY.

A COMET.

From a Poem called Midsummer Days Dream.

BY EDWIN ATHERSTONE.

"Then suddenly there came a fiery star,
Wandering from out its orbit, masterless.
The dwellers of the earth,—they were a race
Mightier than yours,—look'd nightly on the sky,
And their thoughts were troubled: night by night the star
Grew brighter, larger;—waving flames shot out
That made the sky appear to shake and quiver.
Night after night it grew; the stars were quenched
Before its burning presence; the moon took
A paler—and a paler hue; men climbed
Upon the mountains every eve to watch
How it arose, and sat upon the ground
All night to gaze upon it. The day then
Became the time for sleeping; and they woke
From feverish rest at evening to look out
For the terrific visitor. Night by night
It swelled and brightened;—all the firmament
Was kindled when it came. The waning moon
Had died away; and when she would have come
Again into the sky, men found her not.
Still, still the heaven fire grew!—there was no night
But the day succeeded a new day
Of strange and terrible splendor. Darkness
Became a luxury, and men would go
To caves and subterraneous depths to cool
Their hot and dazzled eyes. The beasts of the field
Were restless and uneasy, knowing not
Their hour for slumber; they went up and down
Distractedly; and as they fed, would stop
And tremble, and look round as if they feared
A lurking enemy. The things of prey,—
Monsters that earth now knows not,—came abroad
When the red night sun had gone down; for day
With its mild light less glared upon their eyes
Than that fire flashing firmament. Yet,—yet
With every coming night the terrible star
Expanded; men had now no thought but that;
All occupations were laid by;—the earth
Was left untilled, the voyagers on the deeps
Forsook their ships, and got upon the land
To wait the unknown event. O'er all the world
Unalterable terror reigned. Men now
By thousands and by tens of thousands, met—
Wondering and prophesying. Day and night
All habitable regions sent to heaven
Wailings, and lamentations and loud prayers.
The etherial shapes that peopled earth, as now,
Saw with astonishment, but not with fear,
This strange disorder; for the wreck of worlds
Injures not them. The spirits of the sun
Look'd wondering down, expecting what might come;
For right towards Earth the blazing Terror held
Its awful course; and all the abyss of space
Resounded to the roarings of its fires.

'Yet once more
* * * * * * * * * * * * * * * * * * * 's
It rose on earthly eyes. One fourth the heavens
Was covered by its bulk. Ere it had reached
Its middle course, the huge ball almost filled
The sky's circumference;—and anon there was
No sky!—nought but that terrible world of fire
Glaring, and roaring,—and advancing still!
'Men saw not this; the insufferable heat
Had slain all things that lived. The grass and herbs
First died!—the interminable forests next
Burst into flames;—down to their uttermost deeps
The oceans boiled,—spurting their bubbling waves—
Rocking and wallowing higher than the hills.—
The hills at last grew burning red;
And the whole earth seemed as it would melt away.
'Intensest expectation now held all
The ethereal natures silent. From the heights
Of space they looked, and waited for the shock;
For in two right opposite courses the two orbs
Rush'd toward each other, as two enemies haste
To meet in deadly conflict. 'Twas a sight
Sublime, yet sad, to see this beautiful earth
Stript of all verdure, empty of all life
Glowing beneath the commet's terrible breath
Like a huge coal of fire!
'They now draw nigh;
Rapidly rolling on they came!—They struck!
The universe felt the shock. We looked to have seen
The earth shattered to dust, or born away
By that tremendous fire star; but they touched
Obliquely, and glanced off. The comet soon
Shot swiftly on again; the weaker earth,—
Jarred from her orbit,—stood awhile,—turning
Backward upon her axis, vibrating
Down to her very centre; then went on
Faltering, swinging heavily to and fro
Upon her altered poles.

MISCELLANY.

A work entitled "Hints on the nature and effect of Evangelical Preaching, by a BARRISTER," was published in England, in 1808. The object of the writer seems to have been to awaken the public attention to the extravagances of the class of preachers styling themselves Evangelical. He begins by giving the following extract from Dr Blair, by way of contrast.

"In every age the practice has prevailed of substituting certain appearances of piety in the place of the great *duties* of humanity and mercy. Too many there have always been who flatter themselves with the hope of obtaining the friendship of their Creator, though they neglect to do justice to their fellow-creatures. But such persons may be assured that their supposed piety is altogether of a spurious kind; it is an invention of their own, unknown to reason, unknown in the word of God. In Scripture, we are ever directed to try our faith by our works; our love of God, by our love of men.—We are directed to consider piety as a principle which regenerates the heart, and forms it to goodness. —We are taught, that in vain we address any homage to Christ, unless we do the things which he saith; and that love, peace, gentleness, goodness, meekness, and temperance, are not only the injunctions of his law, but the native fruits of his Spirit. If, therefore, while PIETY seems ardent, MORALITY shall decline, you have full reason to believe, that into that piety some corrupting ingredients have entered; and if ever your regard to morality shall totally fail; if, while you make many prayers, you give no alms; if, while you appear to be zealous for God, you are false or unjust to men; if you are hard or contracted in heart, severe in your censures, and oppressive in your conduct, then conclude with certainty, that what you had termed piety is no more than an empty name.—What you have called by that name resolves itself into one or other of three things:—either it is a hypocritical form of godliness, assumed in order to impose upon the world; or, which is the most favourable supposition, it is a transcient impression of seriousness, an accidental melting of the heart, which passes away like a morning cloud; or, which I am afraid is too often the case, it is the deliberate refuge of a deluded and superstitious, but, at the same time, a corrupted mind."

Having selected a specimen of what is called Moral Preaching (says our Author) from one of its most distinguished advocates on the one side, it is but fair to select a specimen of Evangelical Preaching from one of its most celebrated and popular champions on the other.

Let us take it then from the favourite and admired Sermons of Mr Toplady.

We will preface it with the solemn and awful communication of the Evangelist John, in order to shew how exactly they accord, how clearly the doctrines of the one are deduced from the Revelation of the other, and how justly, therefore, it assumes the exclusive title of evangelical.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written on the books, according to their works.

"And the sea gave up the dead which were in it; and death and Hell gave up the dead which were in them: and they were judged every man according to his works."

Let us recall to mind, at the same time, the urgent caution conveyed to us in the epistolatory writings of Paul, given as an awful warning to the whole human race—"Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

And let us further add to the authority of Revelation and of Apostolic testimony the confirmation and assurance of the Saviour himself. —"When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory;

"And before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth the sheep from the goats:

"And he shall set the sheep on his right hand, but the goats on the left.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

"For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came to me.

"Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee; or thirsty, and gave the drink?

"When saw we thee a stranger, and took thee in; or naked, and clothed thee?

"Or when saw we thee sick, or in prison, and came unto thee?

"And the King shall answer, and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

"For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not: sick, and in prison, and ye visited me not.

"Then shall they also answer him, saying, Lord, when we saw thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee.

"Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not unto me.

"And these shall go away into everlasting punishment, but the righteous into life eternal."

Carrying all this in our mind, let us now attend to the Evangelical Preacher.

"The Religion of Jesus Christ stands eminently distinguished, and essentially differenced, from every other religion that was ever proposed to human reception, by this remarkable peculiarity, that, look abroad in the world, and you will find that every religion, except one, puts you upon doing something, in order to recommend yourself to God. A Mahometan expects to be saved by works; a Papist looks to be justified by his works; a Free-willer hopes for salvation by his works, compliances, endeavours, and perseverance; a Pagan, if he believes that there is a future state, expects to be happy hereafter by virtue of the supposed good he does, and of the evil he leaves undone; a Mystic has the same hope, and stands upon the same foundation. It is only the religion of Jesus Christ that runs counter to all the rest, by affirming that we are saved and called with an holy calling, not according to our works, but according to the Father's own purpose and grace, which was not sold to us on certain conditions to be fulfilled by ourselves, but was given us in Christ before the world began."

Now I would pause here, and ask this plain question, is this the doctrine of the true Gospel? or is it the doctrine of an avowed infidel? —If it is the doctrine of the true Gospel, then the New Testament cannot be the true Gospel, since what is just before quoted from it teaches a doctrine so glaringly contradictory that no language on earth can reconcile the one with the other.—If, on the other hand, the New Testament contains the true Gospel, then is this the doctrine of one who cannot believe that Gospel to be true, because he is most distinctly and directly at variance with it.

From the Christian Examiner.

NOTES UPON THE BIBLE.

ANCIENT VERSIONS. There are several versions of the New Testament into the Arabick language; but, as we have no reason to believe that any of them are older than the 7th or 8th century, and as they appear to have been translations, not from the Greek text only, but from the Syriack, the Coptick, and the Vulgate versions, that were before in use in the several countries over which Mahomet extended his conquests, they can be of but little use for purposes of criticism,—can make but small addition to the means either of establishing or correcting the text we have of the sacred writings.

The Ethiopick is a version of earlier date. It must have existed as early as the fourth century, for it is mentioned by Chrysostom, who flourished at the close of that century. It is a translation immediately from the Greek, and is from that circumstance of high authority and of great value. It is, however, to be regreted that the value of this version is diminished not a little by the imperfection of the copy, and the difficulty of procuring one more pure.

Of all the oriental versions, we have the most distinct account of the origin of the Armenian. This version was made at the beginning of the fifth century, in the first place from the Syriack, and afterward most carefully corrected by a comparison with the original Greek. It is by some critics, particularly the Prussian counsellor La Croze, deemed of very high authority, and of eminent use.

The Persick, which I notice last of the Oriental versions, being of unknown antiquity, and a translation not direct from the Greek, but evidently from the Syriack, can be of use only as a help in correcting the text of the Syriack version. This, though a subject of but secondary consideration, is not to be overlooked as wholly unimportant. A valuable object is attained when it can be ascertained, what was the reading of an important version near the time, when it was made from the original; for we have thus an approximation to the knowledge of what the original itself was at that time. If, for example, a contested text be found in the Syriack version, and there be no reason for suspecting it to be *there* an interpolation, the conclusion is very certain, that it made a part of the original text at the time when that version was made. The reading accordingly is traced back to as early a period, as you can carry back the version itself. By the same rule, and with the same restrictions, the evidence is conclusive that a text found in the Persick existed in the Syriack at the time when that version was made from it.

As the books of the New Testament were thus early translated into the languages of the several nations, which constituted the Eastern church, so, if we turn our attention to the Western it will appear, that, wherever the knowledge of Christianity was extended, its sacred books were soon translated into the common language of the country. The holy doctrines, by which they were to regenerate the world, were not trusted to the uncertainty of oral tradition; were not left to the insecurity, the corruption, and the changes, to which every thing must be subject, which is not committed to writing. The missionaries, who were sent forth, carrying abroad with them the apostolick writings, which contained the faith they were to preach, in the language in which they had learnt it themselves, must communicate it to those, whom they addressed, in a language, which they understood. This, during the apostolick age, was facilitated by the miraculous gifts, by which they were fitted for their extraordinary ministry. But when these gifts ceased, and the propagation of the Gospel was left to the operation of ordinary means, what before had been done by the preacher himself must be accomplished in some other way; and the most obvious and effectual substitute was that, which the preachers adopted. Versions of the New Testament were accordingly made into the language of every people, who received the christian religion; and all those inhabitants of different countries, who, on the day of Pentecost, heard the Apostles speak every one in his own tongue, in a subsequent age were enabled to *read*, what was then *heard*, in their native language.

Of the four Asiatick and three African versions, of which some account has been given, all of high antiquity and of considerable authority, the Syriack has clearly the highest claims, whether regard be had to its antiquity, its extensive use, or the means which remain of ascertaining the genuineness of the present text.

The following statement respecting the Cedars of Lebanon, is from the journal of Mr. Fisk, missionary to Palestine, published in the Missionary Herald for September.

CEDARS OF LEBANON. Taking a guide, we set out for the Cedars, going a little S. of E. In about two hours we came in sight of them, and in another hour reached them. Instead of being on the highest summit of Lebanon, as has sometimes been said, they are situated at the foot of a high mountain, in what may be considered as the arena of a vast amphitheatre, opening at the W. with high mountains on the N. S. and E. The cedars stand on five or six gentle elevations, and occupy a spot of ground about three fourths of a mile in circumference. I walked around it in 15 minutes. We measured a number of the trees. The largest is upwards of 40 feet in circumference. Six or eight others are also very large, several of them nearly the size of the largest. The handsomest and tallest are those of two or three feet in diameter, the body straight, the branches almost horizontal, forming a beautiful cone, and casting a goodly shade. We measured the length of two by the shade, and found each about 90 feet. They produce a conical fruit in shape and size like that of the pine. I counted them and made the whole number 389. Before seeing the cedars, I had met with a European traveller who had just visited them. He gave a short account of them, and concluded with saying, "It is as with miracles; the wonder all vanishes when you reach the spot." What is there at which an infidel cannot sneer? Yet let an infidel put himself in the place of an Asiatic passing from barren desert to barren desert, traversing oceans of sand and mountains of naked rock, accustomed to countries like Egypt, Arabia, Judea, and Asia Minor, abounding in the best places only with shrubbery and fruit trees; let him, with the feelings of such a man, climb the ragged rocks, and pass the open ravines of Lebanon, and suddenly descry among the hills, a grove of 300 trees such as the cedars actually are, even at the present day, and he will confess *that* a fine comparison is Amos 2:9, "Whose height was as the height of the cedars, and he was strong as the oaks." Let him after a long ride in the heat of the sun, sit down under the shade of a cedar, and contemplate the exact conical form of its top, and the beautiful symmetry of its branches, and he will no longer wonder that David compared the people of Israel, in the days of their prosperity to the "goodly cedars." Psalm 80:10. In comparison with all the other trees that I have seen on the mountain, the few that remain may still be called "the glory of Lebanon."

THE MORALIST.

Life is a fountain fed by a thousand streams that perishes if one be dried. It is a silver cord twisted with a thousand strings that parts asunder if one be broken. Frail and thoughtless are mortals surrounded by innumerable dangers which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents ever ready to crush the mouldering tenements that we inhabit. The seeds of disease are planted in our constitution by the hand of nature. The earth and the atmosphere, whence we draw our life, are impregnated with death—health is made to operate its own destruction—the food that nourishes the body contains the elements of its decay —the coal that animates it by vivifying—fire tends to wear it out by its action—death lurks in ambush about all our paths.

Notwithstanding this is a truth so palpable, and confirmed by daily example before our eyes, how little do they lay it to heart! We see our neighbours perish around us, but how seldom does it occur to our thoughts that our own knell, perhaps shall give the next fruitless warning to the world.

Religion is supposed by the world to be a system of rigor and austerity, marking its miserable votaries with the traces of melancholy, and supplanting all the innocent affections of life. How careful ought its professors to be, that their deportment evince no unsociability, moroseness, or want of courtesy.

MISSIONARY SEMINARY. It is stated in the Missionary Register for June, that the Church Missionary Society have resolved to establish a Seminary at Islington, near London, for the education of their missionaries. "There are now," says the New York Observer, "four missionary seminaries in Europe, viz.—one at Gosport, (Eng.) one at Basle, (Switzerland) one at Berlin, (Prus.) and the one at Islington, mentioned above."

CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 8, 1824.

In the Waterville, (Me.) Intelligencer an account is given of revivals of religion in different parts of Maine. Among other places the [illegible] Church (Baptist) in Nobleborough is mentioned as one where "there has been a very extraordinary work of the Lord." There are some extraordinary circumstances connected with this revival which are worthy of being known. We are credibly informed that a number of the new converts are the subjects of a former revival, who had been excluded from the church for some misconduct, and who are now reconverted, and REBAPTIZED! We do not mention this sneeringly, but seriously, as a curious fact in the religious history of the times. We know very well that the Baptists rebaptize those who have been baptized by sprinkling, but to baptize again, on their reconversion, those who have been once baptized by immersion, is we believe something new even among the Baptists, and especially that they should be baptized both times by the same person. This we presume, is not approved by the Baptists generally, amongst whom we are happy to observe, in late years, much more of liberality and consistency than formerly. The practice, we doubt not, will be frowned upon by the gentlemen of influence in that denomination, for its tendency certainly is to bring contempt upon the ordinance. And we cannot but hope, that it may also lead those who place so much dependence on the sanctifying efficacy of these transient excitements, to a more just apprehension of what constitutes the vitality and essence of religion, and to greater carefulness in placing dependence on what is, to say the least, a very uncertain test of the christian character.

DOCTORATES. The degree of D. D. was lately conferred by Williams College on the Rev. Nathan S. S. Beman, of Troy, N. Y. In the Troy Sentinel of Oct. 1, he has inserted a long communication, in which he declines receiving the honor; not, as he says, from any feelings of disrespect to the institution by which it was conferred, for he should have done the same let it come from what quarter it might, but because he considered it "contrary to the spirit of the gospel;" and quotes the text, "*Be not ye called Rabbi*," &c. He also endeavours to maintain that this giving and receiving honors is productive of practical mischief to the Christian Church. In the course of his remarks he has some not very kind reflections on Dr Witherspoon, and others, who have received the honor without resenting it.

The communication struck us as being on the whole rather too uncharitable and rather too flippant for one who claims to have declined the honour from motives of conscience, and a superior regard to the reputation and interests of a meek and charitable religion.

SANDWICH ISLANDS. Since the death of Riho-riho the King of the Sandwich islands, and his queen, it has been feared that disturbances might take place in those islands, unfavorable to the missionaries. The *legitimate* successor of Riho-riho is very young, but his right of succession is thought to be so clear and undisputed that there is but little real danger of his being rejected. The prime minister Krimakoo is said to be friendly to the missionaries, and if he is entrusted with the government during the minority of the young King, the loss of Riho-riho will not be particularly felt by the missionaries.

AMERICAN EDUCATION SOCIETY. The ninth annual meeting of this Society was held in Boston, on the 29th of Sept. The report states, that the number of beneficiaries during the last year was 198. The beneficiaries are from ten different states. The appropriations during the last year amount to upwards of ten thousand dollars, whilst the receipts in the same time have not much exceeded nine thousand.

It has been contemplated to appoint an agent who should devote his whole time to the business of the Society, and who shall be supported by a permanent salary.

INSTALLATION. On Wednesday the 29th ult. the Rev. Thomas Williams was installed over the Congregational *Church* in the West Parish in Attleborough. The *Society* of that Parish, from whom, (as we understand) the principal support of the minister has formerly been derived, have possession of the meeting house, and are hearing another person as a candidate for settlement.

DEDICATION. The Twelfth Congregational Church, situate in Chamber-street, will be dedicated on Wednesday next. Sermon by the Rev. MR PALFREY, and the other services by the Rev. DR LOWELL, Rev. MR PARKMAN, and Rev. MR WARE.

The music will be under the direction of Col. Newhall.

The Proprietors of the Church, and all who feel an interest in the occasion, are invited to attend. Services will commence at 11 o'clock.

HYDROPHOBIA. The late English papers state that there had been of late many instances of Hydrophobia in London, and that the city authorities had received from various benevolent persons, certificates respecting specifics for the cure of the disease. Among others, mention is made of one, sent by Sir J. H. Rose, which he had translated from the *Berkshire Gazette*.

The circumstances and particulars of the applications for a remedy are given in detail in the Boston Daily Advertiser of Monday. We can give only the prominent facts. Mr Marochette, a surgeon in the Hospital of Moscow, gives an account of a cure which was effected by a Russian peasant, on fourteen patients which were under his care in the Hospital in 1813, and of a similar cure of twenty-six persons in 1818. The cure was effected by taking a strong decoction of the summit and fl. Genistæ lutæ tinctoriæ. The peasant examined twice a day under the tongues of the patients where, as he stated, small knots containing the poison of the madness must form themselves. As soon as these knots appeared they were opened and cauterized with a red hot needle, after which the patient gargled with the decoction of the "Genistæ." The result in this case was, that they were all dismissed cured in six weeks. A little girl of six years old, who was brought in at the same time, was treated by the hospital surgeon in his usual manner. She was taken with Hydrophobic symptons on the 7th day after she was bitten, and died in eight hours. We extract the following opinions of the surgeon, as the result of his observations—

Mr. Marochette believes that the hydrophobic poison after remaining a short time in the wound fixes itself for a time under the tongue, at the opening of the ducts of the "glandul, submaxillar," which are at each side of the tongue string, and there forms those small knots in which may be felt with a probe a fluctuating fluid, which is the hydrophobic fluid. The usual time of their appearance seems to be within the third and ninth day after the bite; and if they are not opened within the first twenty-four hours after their formation the poison is reabsorbed into the body, and the patient is lost beyond power of cure. For this reason Mr. Marochette recommends that such patients should be examined under the tongues immediately, which should be continued for six weeks, during which time they should take daily one pound and a half of the decoction Genista, or four times a day the powder, one drachm, "pro dose." If the knots do not appear in this time no madness is to be apprehended, but as soon as they appear they should be opened with a lancet, and then cauterized; and the patient should gargle assiduously with the above-mentioned decoction.

Another statement is made in the London Morning Herald of Aug. 10, by Dr Fayerman, in which he states that in 1810, he fully succeeded in effecting the cure of a man who was afflicted with this dreadful malady, by the use of "Goulard's Extract of Lead." The particulurs we have not room for. They will be found at length in the Boston Daily Advertiser, of Tuesday, Oct. 5th.

In addition to the above, we have the following from a Brussels paper:

"A poor man at Udine, the capital of Frioul, who was attacked with hydrophobia, has been cured by drinking a quantity of vinegar, which was given him by mistake instead of another potion. Count Leonissa, physician at Padua, being informed of this cure, has tried the same remedy on a patient who was brought to the hospital of that city; he administered a pound of vinegar in the morning, another at noon, and another in the evening, and his patient, it is stated, was speedily and effectually cured."

NORTH AMERICAN REVIEW. On the next page our readers will observe an advertisement of this able and useful work. It continues to attract the attention, and to receive the approbation of those who are most distinguished among us for sound literature and good taste. The plan lately commenced of giving short literary notices at the close of the number, is continued in this. It gives an additional interest and value to the work, as we may use it, in some degree, as a guide of our reading. We there learn with considerable certainty, and with little trouble, what books are worthy our attention, on the one hand, and on the other what it would be worse than a waste of time to read.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

If must be a subject of regret with every lover of goodness that so little attention is given to *practical* religion compared with its intrinsic importance and with the interest manifested in other matters. Religion, if it merit any, deserves entire devotion, and if any part of religion will justify zeal, it is that part which relates to the heart and the practice. The state of feeling among Christans, and Unitarian Christians, as well as others, has had too immediate reference to doctrines, and has been in too great a degree the result of controversy. I am far from thinking *opinions* of no consequence. They are of immense importance in their effects; in the feeling which they induce us to cherish towards God, in the views to which they lead concerning duty, in their influence on the heart and life. But as the evil of false doctrines appears in their moral tendencies, so the importance of correct sentiments is seen in their fruits. The question of greatest moment with every man is not whether he be a Unitarian or a Calvinistic Christian, whether he be an Episcopal or a Presbyterian Christian, but whether he be a pious, godly, humble christian. As firmly as I believe Unitarian Christianity to be the religion of the gospel, as earnestly as I wish to see it the religion of the world, and as thouroughly as I am convinced that being the truth it will prevail, yet I am not pleased with witnessing a greater regard to its faith than to its practice, with beholding its principles inculcated, while its spirit and precepts are violated. Religion is a sanctifying as well as an enlightening power. It seeks out the affections; it delights to dwell with them and to elevate them with its pure communion. It may go with the understanding to war against the enemies of the truth, but its home is in the heart, where it kindles the fire of devotion that is kept alive by love and humility, and whose flame piercing the clouds of earthly pollution, rises towards heaven, till angels admire its brightness. There is a lamentable distaste among us, especially among the young, for books on practical religion. The good old standard works on holiness, which in former days were read as we read history, because they were both pleasant and instructive, are slighted because they were written by men who supported the old fashioned theology, but Baxter and Watts and Doddridge were as noted for their piety as for their orthodoxy—and if the latter in our estimation lessens the value of their writings, the former redeems the blemishes. A direction given by Doddridge to his pupils concerning certain authors preceeding their time, may be applied to us in relation to writers on practical religion of whose names we now scarcely hear. "I recommend to you," he says, "to form some acquaintance with the puritans, though they are too often despised. There was good sense and learning in those days as well as ours. Our grandmothers had real beauty, though the change of fashions has made their dress ridiculous to us."

From these views of the importance of practical religion I take much delight in observing its exhibitions, wherever it be made, whether in splendour or in poverty. Its display is the fullest in humble life, perhaps because it is there contrasted with the want of other sources of knowledge and comfort. When there is nothing else to dazzle or attract us, their simple loveliness of religion cannot fail to awaken our interests. When we see happiness in a wretched hut, or contentment on a sick bed which is scarcely sheltered from the winds of heaven, we must reverence that power which can give patience under suffering and cheerfulness under misfortune. When the energy of christian faith has given strength to a soul which we have known only as the tenant of an ill-clad body, but which we now find to be rich in heavenly hope and love, and waiting to be released from earth that it may go to dwell with Jesus and his saints, we confess the worth of those convictions which can thus brighten the dark spots of our pilgrimage. Christian joy when discovered among the poor seems to be indeed a celestial messenger, whose company is a full equivalent for honour and friends. The death-bed of a lowly Christian, whom the world has perhaps despised, is the best place to which we can go to learn the value and character of our religion. The uncomplaining submission, the strong faith, the holy gratitude, the hope, the happiness of that man, bear a testimony to the excellence of the gospel which our hearts receive. His devotion, as fervent as it is simple, his sense of infinite mercy amid all his trials, his confidence in his Saviour's promises and his Father's goodness make the humble sufferer an object of admiration, and the prayer which is breathed from his dying lips is a more precious offering to God than a whole nation's heartless worship. It shall mount to heaven and plead for the ascending spirit, and shall not plead in vain. Z.

FOR THE CHRISTIAN REGISTER.

Remarkable Illustrations of the Trinity.

In a modern periodical work, published in London, called "The Free thinking Christian's Magazine," No. 7, are found the following paragraphs under the title—

"DOCTRINE OF THE TRINITY.

"Lightfoot, in commenting upon some portions of the Old Testament, says—"Some three months after this, the three persons of the Trinity dine with Abraham. The Son and Holy Ghost go down to Sodom, but the first person of the Trinity stayeth with Abraham."'

An "Allegorical Picture of the Battle of Waterloo," by *Ward*, was recently exhibited in London. In the description which was sold in the exhibition room, occurred the following explanation of "*The Union Jack*." "Wellington has his hand on the tri-coloured cross on the shield of Britannia, expressive of the Chieftain's emblem;—the three colours of which it is composed, being answerable to the three persons in the Trinity. *Red* is the first, or fiery principle in the Godhead. Blue, the second, is the Saviour or Mediator. White, the third, is the Dove of Peace!"

In the first of these paragraphs the Father, Son and Holy Ghost, are represented to be three as distinct beings, as three angels, or three men. In the second, the Father of mercies, the source of love and goodness, is represented as a "*fiery* principle in the Godhead"—indeed as an odious character when compared with the Son and Holy Spirit!

To such absurd and debasing views of the Supreme Being, chiefly, have men been led, by departing from the simple language of the gospel, and by adopting, as an article of faith, a form of words unknown to any inspired writer, and unintelligible to the human mind. D. L.

FOR THE CHRISTIAN REGISTER.

DIED, in this town, Sept. 31, ISAAC RHOADES, Jr. aged 17 years. There were some circumstances of interest in the character and fate of this young man, which seem to warrant a short notice. He was a good and faithful son, of a cheerful, animated disposition, and never gave way to the foolish and unworthy habits to which youth is so prone. The religious lessons which he had received from his childhood were not lost upon him, and when he came to be brought down by the attack of a sudden and violent disorder, they were found to be so fixed and operative, that they enabled him to bear his sufferings firmly and composedly, and to await the approach of death with a calmness and resignation, most praiseworthy and exemplary in one to whom life was yet new and full of hope. He expressed a most steadfast and childlike trust in God, and surrendered himself to his fatherly appointment in a spirit that would not fail to instruct many older christians. His expressions to his parents when he could speak without witnesses—for his piety was humble and could not bear to be obtruded to all—evinced a habit of serious reflection and a familiar acquaintance with God; and he poured out his faith in a collected and appropriate prayer. He has thus left to his afflicted parents and friends the most consoling recollections, and to his young companions a lesson on the importance and value of early piety, which we trust will not be wholly lost upon them. He could not have suffered and prayed as he did, except religion had been a familiar object of his thoughts, and he had been accustomed to the act of prayer. If they would be supported in the same way, they must prepare for it in the same way. When after a severe spasm his father asked him how he was, he replied, "In the same strong faith as ever." And who can hope to possess a strong faith, at such a season, if he have not sought it and learned it before?

GENERAL INTELLIGENCE.

THE LATE GALE. The Savannah papers are filled with melancholy accounts of the disasters and losses occasioned by the gale of the 14th and 15th ult. Accounts of extensive damage have been received from all quarters The accounts from Darien, were the most distressing, as there appears to have been there a dreadful sacrifice of life. The following is from a letter, dated Darien, Sept. 18.

"To attempt to describe the effects of the gale with us, would be undertaking a task which I am bold to say no man can do justice to. I will not pretend to say any thing of it further than that it has been with us and has passed, desolating and making bare every thing in its passage.—The damage to property is beyond calculation, the loss of lives immense.—I suppose in our county not short of one hundred persons have been destroyed, some of the most heart-rending and melancholy cases—whole families separated and crushed amid the ruins of the buildings, or drowned in the water thrown up from the sea. I look upon it as death to all our prospects. I do not know what is to become of the county."

BUNKER HILL MONUMENT. The Washington Benevolent Society of Boston have voted to present a sum amounting to nearly $2000, to aid in the erection of the proposed Monument.

The following subscriptions have been received:—

Hon. William Philips,	$1,000
David Sears, Esq.	500
Hon. P. C. Brooks,	500
Samuel Appleton, Esq.	200
Hon. John Q. Adams,	100
Hon. James Lloyd,	100
Hon. Christopher Gore,	100
John Lowell, Esq.	100
Gen. Henry Dearborn,	100

DETROIT, SEPT. 17.—Letters from the Indian Agent, Mr. Schoolcraft, give the particulars of the massacre of a party of five Americans, by a gang of Chippewa Indians, in July last, on the upper Mississippi. The Americans and Indians met accidentally, and encamped near each other. In the night the Indians crept silently to the tent of the Americans, seized their arms and then killed and scalped four of them, the fifth attempting to escape by swimming the river was shot by the savages on the opposite bank.

LOUISVILLE, (KY.) SEPT. 14.—A person from the Indian country, reports, that Major Graves,

of Fayette, who was supposed to be sla
battle on the river Raisin, in 1822, is s
and a prisoner among the Pottawattamy
and that several other persons taken in
tle are scattered among the Indian tri

SUMMARY.

CATTLE SHOWS, &c. The Cattle Show
bition of domestic manufactares, &c. for
county, took place at South Bridgewater on
day.

The Middlesex Cattle Show, Ploughi
Exhibition, &c. will take place at Concor
An address will be delivered by Luke Fisk
Waltham.

FEVER AT NEW ORLEANS. A letter,
August states, that the fever continued t
and was unusually fatal; and adds, that "
no less than thirty-four new cases were r
the Board of Health, most of which are n
grave."

Sept. 3. Would to Heaven we could an
abatement, or even give reasonable hope th
the contrary, the opinions of our ablest
conjoined to our own observations, tend to
hope, for some weeks to come. During this
days have been excessively warm, succeed
nights, which experience proves to be alike
to the healthy, sick and convalescent. W
to see but few strangers to the climate a
and humanity predominates over etiquett
express a wish that there was not one.

The number of deaths in Charleston, fro
to the 19th September, was 67—*forty-seve
were of yellow-fever.*—The thermometer
week, ranged from 74 to 82; and the we
cloudy, attended with occasional showers.

GENERAL LA' FAYETTE. The entrance
ette into Philadelphia was splendid and
The procession is said to have exceeded
and included 10,000 troops. The General
In a barouche with six cream colored hors
by the Governor's barouche, three wagon
tionary veterans, 30 or 40 in each, &c. &
side of an arch, which the General passe
boys, and on the other 24 girls; who, a
approached, commenced a Lafayette Ode,
a very fine effect. In the evening, the city
didly illuminated. *Boston*

NORTHAMPTON, *Sept.* 28. There was a
in this town and vicinity on the nights of
Saturday last, and many fields of Indian
considerably injured.

Snow On the 23d ult. there was a fall
the road between Albany and Boston, and
mountains of Maine are covered with snow.

The Board of Managers of the America
tion Society have determined to send if p
vessels to Liberia, with emigrants, this
sail from James river, and the other from
further north, not yet designated.

JEWS IN POLAND. Letters from Pola
many Jews in that country were liste
Christian doctrines. Many have been ba
of whom are of the first standing in socie

Ipsara, the Grecian Island, which has
taken by the Turks, is in the neighborhoo
which it is tributary. It is said that the
tion does not exceed 6000.

In the late French papers it is stated th
of stocks in Paris are conveyed to Antwe
Pigeons *ten* hours earlier than any ot
could convey them. The Telegraphs are
to communicate stock news.

On the 23d of July a comet was disco
constellation of Hercules. It is not visib
ked eye.

Pirates.—Previous to the sailing from
the Cadmus, (arrived at Baltimore) on
there had been an embargo for three
which time a number of armed launch
patched in pursuit of Pirates, as many w
be on the coast to windward of Havana.

Lucien Bonaparte is stated to have
whole cabin of the Crisis, one of the new
ets between New-York and London, and
expected to arrive soon in England.

General Lafayette, in his answer to th
of New Jersey, says—"This happy coun
the full enjoyment of the invaluable ben
sacred rights of human nature for whi
and bled; *and we must not despair of ther
on the other side of the Atlantic.*

In Manchester, (Eng.) and vicinity, th
power looms, which give employment a
to 200,000 individuals.

Barbarous Transaction.—Five head
property of Timothy Danforth, Esq. of A
were shot in the field on Thursday last.
died in a short time, and others linger
in great agony. A person has been arr
picion, examined, and committed to pri

The Rev. Dr Carey, one of the Bapti
at Serampore, was last year appointed
the Laws and Regulations of the Gover
Council, of that Presidency.

European capitalists offer to lend the
more money, if he will acknowledge o
he cannot pay—and he has consente
wonder is that he did not consent before
viduals would be glad to receive the sa

The Brazilian and Portuguese Com
said to have agreed on terms of peace,
mitted for ratification. They probably
Independence of Brazil.

The Algerines were bombarded in
again agreed to hold no Christians as sl

Rev. Dr Strachan has been consec
Upper Canada.

Mr Perkins is fitting a steamboat f
with his new apparatus.

At Lisbon, Aug. 8, they still kept u
fitting out an expedition for Brazil.

The gale of the 14th ult. ha
damage on the Southern Coast; a
terior, houses, bridges, crops, &c
swept away and ruined.

At Augusta the wind blew tren
the rain fell in torrents. Four o
trees, numerous chimnies, fenc
prostrated. The river rose very
undated the low ground plantatio
much damage. One planter lost
to twenty-five thousand dollars.

of Fayette, who was supposed to be slain in the battle on the river Raisin, in 1822, is *still alive*, and a prisoner among the Pottawattamy Indians; and that several other persons taken in that battle are scattered among the Indian tribes!

SUMMARY.

Cattle Shows, &c. The Cattle Show and exhibition of domestic manufactares, &c. for Plymouth county, took place at South Bridgewater on Wednesday.

The Middlesex Cattle Show, Ploughing Match, Exhibition, &c. will take place at Concord this day. An address will be delivered by Luke Fiske, Esq. of Waltham.

Fever at New Orleans. A letter, dated 31st August states, that the fever continued to increase, and was unusually fatal; and adds, that "on the 27th no less than thirty-four new cases were reported to the Board of Health, most of which are now in the grave."

Sept. 3. Would to Heaven we could announce its abatement, or even give reasonable hope thereof. On the contrary, the opinions of our ablest Physicians, conjoined to our own observations, tend to banish the hope, for some weeks to come. During this week, the days have been excessively warm, succeeded by cold nights, which experience proves to be alike dangerous to the healthy, sick and convalescent. We are glad to see but few strangers to the climate amongst us; and humanity predominates over etiquette when we express a wish that there was not one.

The number of deaths in Charleston, from the 12th to the 19th September, was 67—*forty-seven of which were of yellow-fever.*—The thermometer during the week, ranged from 74 to 82; and the weather was cloudy, attended with occasional showers.

General La Fayette. The entrance of Lafayette into Philadelphia was splendid and imposing. The procession is said to have exceeded *three miles*, and included 10,000 troops. The General was drawn in a barouche with six cream colored horses, followed by the Governor's barouche, three wagons of revolutionary veterans, 30 or 40 in each, &c. &c. On one side of an arch, which the General passed, stood 24 boys, and on the other 24 girls; who, as soon as he approached, commenced a Lafayette Ode, which had a very fine effect. In the evening, the city was splendidly illuminated. *Boston Telegraph.*

Northampton, *Sept.* 28. There was a severe frost in this town and vicinity on the nights of Friday and Saturday last, and many fields of Indian corn were considerably injured. *Gaz.*

Snow On the 23d ult. there was a fall of snow on the road between Albany and Boston, and the white mountains of Maine are covered with snow.

The Board of Managers of the American Colonization Society have determined to send if possible, two vessels to Liberia, with emigrants, this fall—one to sail from James river, and the other from some point further north, not yet designated.

Jews in Poland. Letters from Poland state that many Jews in that country were listening to the Christian doctrines. Many have been baptized, some of whom are of the first standing in society.

Ipsara, the Grecian Island, which has lately been taken by the Turks, is in the neighborhood of Scio, to which it is tributary. It is said that the male population does not exceed 6000.

In the late French papers it is stated that the prices of stocks in Paris are conveyed to Antwerp by carrier Pigeons *ten* hours earlier than any other courier's could convey them. The Telegraphs are not allowed to communicate stock news.

On the 23d of July a comet was discovered in the constellation of Hercules. It is not visible by the naked eye.

Pirates.—Previous to the sailing from Havana, of the Cadmus, (arrived at Baltimore) on the 15th ult. there had been an embargo for three days, during which time a number of armed launches were despatched in pursuit of Pirates, as many were known to be on the coast to windward of Havana.

Lucien Bonaparte is stated to have engaged the whole cabin of the Crisis, one of the new line of packets between New-York and London, and was therefore expected to arrive soon in England.

General Lafayette, in his answer to the Cincinnati of New Jersey, says—"This happy country is now in the full enjoyment of the invaluable benefits of those sacred rights of human nature for which we fought and bled; *and we must not despair of their final triumph on the other side of the Atlantic.*

In Manchester, (Eng.) and vicinity, there are 30,000 power looms, which give employment and subsistence to 200,000 individuals.

Barbarous Transaction.—Five head of cattle, the property of Timothy Danforth, Esq. of Amherst, N. H. were shot in the field on Thursday last. One of them died in a short time, and others lingered until night, in great agony. A person has been arrested on suspicion, examined, and committed to prison for trial.

The Rev. Dr Carey, one of the Baptist Missionaries at Serampore, was last year appointed Translator of the Laws and Regulations of the Governor-General in Council, of that Presidency.

European capitalists offer to lend the King of Spain more money, if he will acknowledge old debts which he cannot pay—and he has consented! The only wonder is that he did not consent before. Many individuals would be glad to receive the same proposals.

The Brazilian and Portuguese Commissioners are said to have agreed on terms of peace, which are submitted for ratification. They probably recognize the Independence of Brazil.

The Algerines were bombarded into peace—and again agreed to hold no Christians as slaves.

Rev. Dr Strachan has been consecrated Bishop of Upper Canada.

Mr Perkins is fitting a steamboat for the Thames, with his new apparatus.

At Lisbon, Aug. 8, they still kept up the idea of fitting out an expedition for Brazil.

The gale of the 14th ult. has done great damage on the Southern Coast; and in the interior, houses, bridges, crops, &c. have been swept away and ruined.

At Augusta the wind blew tremendously and the rain fell in torrents. Four or five hundred trees, numerous chimnies, fences, &c. were prostrated. The river rose very high, and inundated the low ground plantations, and caused much damage. One planter lost from twenty to twenty-five thousand dollars.

FOERIGN EXTRACTS.

FROM ENGLAND.

Liverpool papers to the 24th of August, were received at New York on the 28th ult. They contain no news of importance. The following items respecting the state of things in Greece, are gathered from them:

It is asserted, that the Captain Pacha had sustained great loss in an action with the Greek fleet, after the destruction of Ipsara, and that the Derwish Pacha had lost the whole of his vanguard in an unsuccessful attempt to cross the pass at Thermopylæ.

The Austrian Observer confirms, though reluctantly, the defection of Omar Vironi. He declined advancing upon Athens with 10,000 men, and remained at Albana.

LONDON. Aug. 24. We have received the Etoile, dated Thursday, and the other Paris journals of Wednesday.—The censorship has not been re-established to no purpose. By what we do *not* see, we may judge how active the censors have been in their odious office. The Constitutional and the Journal des Debats have been the principal objects of their labours: in each of these papers there are upwards of *two columns blank.*

FRANCE.

It cannot be otherwise than disgusting to the population of France, to receive daily papers, a part of which are in blank. There could be no contrivance better calculated to make a government unpopular. No matter, in place of the blank, could be so effectual. In England or the United States it would ensure a revolution.

Madrid, Aug. 11.—The Madrid Gazette published yesterday the Royal Ordonnance suppressing, in all his dominions in Europe and *America*, the societies of freemasons, communeros, and all other secret societies of whatever denomination.—These secret societies, says the preamble, have been accertained to be the principal agents in the revolutions which have broken out in so deplorable a manner in Spain and America. All who shall continue to meet secretly under whatever pretext, shall be prosecuted conformably to the laws of the kingdom, as *guilty of treason, human and divine.*

LATEST FROM EUROPE.

London papers to Aug. 30, have been received at New-York. It is not doubted that the Greeks have gained some advantages over the Turks, since the destruction of Ipsara, though it is believed that the accounts of their successes have been considerably exaggerated.

Paris papers of Aug. 27, had been received in London. A Telegraphic despatch had been received in Paris that Tariffa had been recaptured from the Spanish Constitutionalists on the the 19th, and that only one of the leaders escaped. The rest were made prisoners, and delivered up to the Spaniards to be treated as traitors.

A letter from Paris of the 26th August, says: "The French funds are again rising, and there is every probability of things remaining in a settled state.—The affair at Tariffa has ended. It is rumoured that a Regency is about to be established, with the Count d'Artois at its head."

The king of France grows daily worse.—Private intelligence from Paris to the 24th Aug. states that "at one time Dr. Portal, his first physician, could not venture to promise for the continuance of his life up to the day of his fete—to-morrow. On Sunday it became necessary to make an incision above and behind his hip, which has a little relieved him."

The following diplomatic changes have been determined on:—Sir Chas. Bagot goes to Pari to succeed Sir Chas. Stuart, who retires on a pension. Mr. Stratford Canning succeeds Sir Chas. Bagot at St. Petersburgh. Sir Wm. A'Court is to go as Ambassador to Lisbon, with a salary of 8000*l.* a year. Sir F. Thornton is to succeed Sir Wm. as Minister at Madrid.

FROM GREECE.

We have received (says the Daily Advertiser) the *Smyrneen* of July 10 and 12. This paper is printed in French, and appears to be the Oriental Spectator revived. The two numbers before us furnish the following articles of intelligence:

Greece—*Official Reports, June* 25. The Greeks having learned that Jussuff Pacha had assembled 8000 men, and that he proposed to send 3000 to Zeitoun, and 1500 to Patrassi, directed their course immediately towards these two points, and took possession of the defiles.

Caraiscaki, a Greek General, who had been accused by Prince Mavrocordato of intelligence with the enemy, was convicted of his crime before a military commission, and avoided the forfeit of his life only by some faint demonstrations of repentance. Hardly was he set at liberty, when, joining himself with a band of six or seven hundred men, he took possession of four or five villages on the banks of the Aspropotamos, and directed his course towards the defiles of Tricala, to unite himself with the Turkish commander, and by this means to get possession of Western Greece. This being known, General Stornari and Col. Liakita set out in pursuit of him. Overtaken and beaten at the village of Klinovo, and again in the environs of Kotsica, Caraiscaki marched for Agrapha, but being met by Gen. Rango, he was completely beaten, and lost 150 men, in killed, wounded and prisoners. He then threw himself into the monastery of St. Anastatius, where he is besieged by the two generals, who hope every moment to become masters of the post. In consequence of this affair, there have fallen into our hands 30,000 sheep, and a number of cattle, horses and mules. On the surrender of St. Anastasius, the 5500 men who besiege that monastery, will unite with Gen. Izionca, who is near Arta, with 1000 men, to operate jointly with them against that fortress.

The Greeks harrass the Turks in Thessaly. Parties, marching from one quarter to another, kill the enemy and take the towns. A captain of an ambuscade near Malacasi, fell suddenly upon a corps of Turkish troops, escorting the imperial treasure, dispersed them, killed forty men of them, and took possession of the chest, which contained 700,000 piastres. Another captain fell impetuously upon an enemy's corps, which was conducting some flocks for provisioning the fortresses, beat them, and took from them 15,000 sheep.

The last reports say, the Greek fleet from Hydra had attacked Ipsara, and retaken it; and that an action had been fought between the two fleets, and that the Greeks had gained a victory: but it is not probable that mere merchant vessels, such as compose their fleet, could stand any chance with such heavy ships as the Turks have. The courage and desperation of the Greeks may do much. They must destroy the Turkish fleet, or all the Islands will be lost to them. The great Cavari is safe; as well as the Admiral of the Ipsariot fleet, and about nineteen of their vessels. They have hoisted the *black flag*, with a *Scimitar*; and having lost their wives and children are now desperate.

Samos will be attacked in a day or two. About $4,000 troops have already assembled at Scalanova; and 70,000 are ready to join them. As soon as Samos is attacked, and which it is feared must fall, the war will be carried on in the Morea.

The latest London papers furnish no authentic accounts of the reports received by former arrivals of the defeat of the Turkish fleet, after the capture of Ipsara. The papers contain a report, that the Greeks had cut off the vanguard of the Turkish army, under Derwish Pacha, who had attempted to cross the pass at Thermopylæ. *N. Y. Mer. Adv.*

Smyrna, July 17.—The capitan pacha has returned to Metelin with a great part of his fleet. It will not go out again until the courban-bairam, that is about a month. Every thing has been utterly destroyed at Ipsara. It appears that the grand admiral proposes to attack Samos. There is already an assemblage of about 40,000 men at Scala Nova. The Musselman, attracted by the hope of booty, is drawn from the extremity of Anatolia. The Ipsariote marine has fallen in great part, into the power of the Turks, or has been destroyed by the flames. Only twenty Greek vessels have arrived at Hydra. Every day we see small Ipsariote vessels, manned by Turks, approach our harbor, bringing slaves. These slaves are not Ipsariotes, but individuals from different parts of Greece, who had thought they should find at Ipsara an impregnable asylum. Smyrna enjoys perfect tranquility.

During the past year, the sum of $47,483 58 has been received by the Treasurer of the American Board of Commissioners for Foreign Missions. The expenditures during the same time have been $54,157,05. The contributions to this society from Aug. 17, to Sept. 20th, were $4,404,77. The next annual meeting will be held at Northampton.—Sermon by Rev. Mr Bates of Middlebury, Vt.

CURE FOR THE DYSENTERY.

Take of the top of black-berry bush, with the leaves and brush, and make a tea of the same.

Take from one to two gills at a time. Taken in this manner, every two hours, for twelve hours, has cured those whose cases were attended with blood and fever.

The high top blackberry is best. It may be sweetened with loaf suguar.

ORDAINED,

On Thursday the 30 of Sept. the following young gentlemen, as Evangelists, at the North meeting house in Boxford:—Rev. Messrs. *Stephen Foster, Edward Palmer, Joseph I. Foot, Heman M. Blodget, James Noyes, Royal Washburn,* and *Zabdiel Rodgers.* Introductory Prayer by Rev. Isaac Braman, of Rowley. Sermon by Rev. Gardner B. Perry, of Boxford, from 1 Cor. xii. 4. *There are diversities of gifts, but the same spirit.* Consecrating Prayer by Rev. Prof. Stuart, of the Theological Seminary, in Andover. Charge by the Rev. Peter Eaton, D D. of Boxford. Right hand of Fellowship by Rev. Rodney G. Dennis, of Topsfield. Concluding Prayer by Rev. Isaac Briggs, of Boxford.

In Berkshire, (Vt.) the Rev. *Phinehas Bailey*, over the Congregational church and people in that place.

The Rev. *Erastus Mallby*, a Missionary of the Connecticut Missionary Society, was ordained by the North Consociation of Hartford County, convened at Windsor on Tuesday, Sept. 28. The Rev. *Leonard Bacon* was at the same time ordained to the work of an Evangelist.

On Sunday, Sept. 26, at St Paul's Church, Newburyport, the Rev. William Withington, was admitted to the holy order of Deacons, by the Rt Rev. Dr Griswold. Sermon by the Bishop, from 2 Cor. iv. 7—*We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us.*

MARRIED,

In Newton, by the Rev. Mr Grafton, Mr John Brooks Russell, of this city, Publisher of the *New-England Farmer*, to Miss Mary Hicks Sawyer.

In Portland, on Thursday evening, 30th ult, by the Rev. Dr Nichols, Mr William A. Rodgers to Miss Elizabeth B. Parker.

At Salem, on the 8th, by the Rev. Mr Brazer, Rev. William B. O. Peabody, of Springfield, to Miss Eliza Amelia White.

In Beverly, on Wednesday evening, the Rev. Stevens Everett, of Hallowell, (Me.) to Miss Emily Abbot, daughter of Rev. Dr Abbot.

DIED,

In Salem, Mr Thomas C. Cushing, aged 60,—of the firm of Messrs Cushing & Appleton, and for nearly 37 years the Proprietor and Editor of the Salem Gazette.

In Newburyport, on Tuesday evening last, the Rev. John Giles, senior pastor of the second Presbyterian Church and Society in that town, aged 67.

In Bridgewater, Mr Eliah Hayward, aged 18.

In Taunton, Mr Peter Walker, aged 77.

In Raynham, Mr Job Leonard, aged 41.

In Norton, on the 15th ult. Miss Eunice Ann, daughter of Mr Simon Lincoln, aged 16.

In Milton, Mr Ezra Coates, aged 86 years, formerly a broker in this city.

In Bath, Mrs. Hannah, wife of Rev. Silas Stearns, aged 38.

In Woolwich, Rev. Josiah Winship, aged 87.

NORTH AMERICAN REVIEW.

JUST published by OLIVER EVERETT, No. 13, Cornhill, the North American Review, for Oct. 1824.

CONTENTS.

Art. I.—Militia of the United States.

1. An Inquiry into the Importance of the Militia to a free Commonwealth, in a Letter from William H. Sumner, Adjutant General of the Commonwealth of Massachusetts, to John Adams, late President of the United States, with his answer.

2. Observations on National defence; drawn from Capt. Partridge's Lecture on that subject, and from General Sumner's Letter to the venerable John Adams, on the Importance of the Militia System.

II.—Extemporaneous Preaching.

Hints on Extemporaneous Preaching. By Henry Ware, jr.

III.—Life and Genius of Goethe.

Goethe's Werke, &c.

The Works of Goethe.

IV.—Agricilture.

The American Farmer, containing Original Essays and Selections on Rural Economy and Internal Improvements; with Illustrative Engravings and the Prices Current of Country Produce.

V.—Italian Narrative Poetry.

1. The Orlando Innamorato; translated into Prose and Verse, from the Italian of Francesco Berni. By W. S. Rose.

2. The Orlando Furioso; translated into Verse from the Italian of Ludovico Ariosto. By W. S. Rose.

VI.—Justices of the Peace.

A practical Treatise upon the Authority and Duty of Justices of the Peace in Criminal Prosecutions. By Daniel Davis, Solicitor General of Massachusetts.

VII.—Philosophy of Natural History.

The Philosophy of Natutal History, by William Smellie, Member of the Atiquarian and Royal Societies of Edinburgh; with an Introduction and various Additions and Alterations intended to adapt it to the present state of Knowledge. By John Ware, M. D. Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences.

VIII.—The Common Law.

Annivesary Discourse delivered before the Historical Society, on Saturday, December 6, 1823, showing the Origin, Progress, Antiquities, Curiosities, and Nature of the Common Law. By William Sampson, Esq.

IX.—Jakob's Principles of Taxation.

Die Staats Wissenchaft, theoretisch und praktisch dargestellt, &c.

The science of Political Economy, theoretically and practically explained and illustrated, by Examples out of the modern financial History of European States.—By Lewis Henry Von Jakob.

X.—Free Schools of New England

Letters to the Hon. William Prescott, LL. D, on the Free Schools of New England, with Remarks upon the Principles of Instruction. By James G. Carter.

XI.—Miscellaneous Notices.

1. Canadian Review.
2. Woodbridge's Geography.
3. History of the Indians.
4. Cowper's Correspondence.
5. Sketch of Connecticut.
6. Ware's Vision of Liberty.
7. Bishop England's Discourse.

Quarterly list of New Publications.

Index. Oct. 8.

MEDICAL BOOKS.

FOR SALE at this office Parr's Medical Dictionary, Philadelphia, 1819, calf. Also, Murray's Materia Medica, N. York, 1824, in neat sheep, on very reasonable terms.

NEW ALMANACK.

IN PRESS, and will be published at this office soon, the CHRISTIAN CALENDAR, and *New England Farmer's Almanack.* Besides the usual calendar pages, and other useful parts of an Almanack, this publication will contain a variety of interesting matter, statistical, moral and religious.

It has been the design of the editor to make it an entertaining and useful tract, not only to the Farmer but to all classes of citizens. Though properly a religious tract, it is belived it will not be found to contain any thing that may be objected to by reasonable men of any of the religious sects; for it were a violation of the very spirit which it aims to inculcate, to suppose that the better part of all denominations are not friendly to practical religion, to liberality and candor in our opinions and judgments, and to the encouragement of the kind and charitable temper of real Christianity. All such are requested to become acquainted with this little manual, and if they approve it, to aid its circulation. Booksellers, and country traders, and all who purchase for distribution will be supplied on the most favourable terms.

October 1, 1834.

Fragment Society.

THE annual meeting of the Fragment Society, will be held at the house of Mr Upham Snow, North Bennet street, on Monday next, at 3 o'clock, P. M.

A punctual attendance of the Subscribers is requested. S. B. CALLENDER, *Secretary.*

Oct. 8.

FOR sale at the office of the Christian Register, the following valuable Religious Tracts:—

Life of Eleanor Moreland, 8 cents—Thomas Dormer, 3 cents—Drunkenness, 3 cents—Duties of Children, 3 cents—History of Isaac Jenkins, 6 cents—Lottery Ticket, 8 cents—Edmund and Margaret, 8 cents.—Geneva Catechism, first and second parts, 8 cents, third part, 12 cents—Frank, a sequel to Frank, by Maria Edgeworth, 88 cents for 2 vols—The sentiments which should accompany the baptism of children; by the Rev. Henry Colman, 4 cents—The duties of parents—a discourse; by Aaron Bancroft, D. D. 4 cts.

Questions to Trinitarians, 12 cents per dozen.

Appeal to the candid, do.

Answer to the question,—Why do you attend a Unitarian Church? 12 cents per dozen.

The language of scripture respecting the Saviour, in relation to God the Father, 6 cents.

A Sermon on the manifestation of God—founded on 1 Timothy iii. 16; by Joseph Richardson, minister of the first Parish in Hingham.

A Sermon on the religious opinions of the present day—by Thomas Gray, pastor of the Church on Jamaica Plain, Roxbury.

A Discourse, in which the doctrine of the trinity is examined, and some remarks made on Calvinism—by Jacob Flint, minister of the Church at Cohasset.

Dr Channing's sermon at the ordination of Rev. Jared Sparks. Twelfth edition.

Also Dr Abbott's Seasonable Thoughts on Baptism.

GENEVA CATECHISM.

COMPLETE SETS of the Geneva Catechism may be obtained at the Counting Room of the Christian Register, in any quantities.

Important Correspondence.

JUST published, and for sale at this office, price 50 cents, "Correspondence relative to the Prospects of Christianity, and the means of promoting its reception in India."

Miscellanies.

From the London Magazine.

THE ORPHAN.

I was but a child, when my father fell,
And a child when I saw my mother die,
But though years have gone, I remember well
My father's last look, my mother's last sigh,
She sought the red field where the war had been,
And she bore me where mangled bodies lay,
But I knew not the horrors of such a scene,
And, 'mid all, my young heart smil'd, and was gay.

On the green I saw my sire reclined—
But I knew not then he was dying there,
And still I prattled, and smil'd, and turned
My fingers round his bloody hair.
Tho' so faintly he breathed, "My son, my son,"
Blessing me there with his parting breath—
Ah! little I dreamed that his days were done—
The look he gave me was the look of death.

And there was my mother stting by,
And her watch beside my sire she kept,
But no gathering tear had dull'd her eye—
I thought her happy who had not wept.
How I wonder'd when the night come on,
They had made the cold green earth their bed—
But at morning my mother too was gone,
And I was an ORPHAN—both were dead.

From the Baltimore Chronicle.

LA FAYETTE IN THE TENT OF WASHINGTON.

I will rest in the war-house, that shelter'd the form
Of my hero, my friend, and his country's preserver—
That guarded his care-stricken head from the storm—
That caught the warm sighs of the patriot's fervour.

I will count, by the threads that I find in its woof,
The throbs, in his head and his heart that were beating,
While his thoughts were, when midnight enshrouded its roof,
Retrieving defeat, or a victory greeting.

I will sleep in the home of the soldier—and view,
In my dreams, his achievements, unequalled in story;
My visions the hopes of my youth shall renew;
Till I wake to the real fruition of glory.

PRESIDENT OF MEXICO.

General Bravo and his family are Creoles of Mexico. His father and himself beheld with emotion the enslavement of their beloved country, and panted for the day of its emancipation from the bondage of its tyrants. They flew to arms, and the "worker of petticoats" declared them rebels. Gen. Bravo's father was taken prisoner by the Viceroy, ironed and thrown into prison. His mother was employed to use her entreaties with the son, who was at the head of an army of republicans. She entered the tent, "I am come from the Viceroy to offer you an indulto, and every honour the king can confer on you and all your family, if you will submit to his clemency and lay down your arms.—Your father's life will be spared, your mother and family be made happy, and the highest honours of nobilty be lavished on yourself and family, if you will forsake the cause of freedom, and leave the republicans." He surveyed for a moment his parent, while the deepest emotion took possesion of his soul. He replied; "that you are my mother, I have always believed;—but now I doubt it! No, madam, Gen. Bravo never can consent to the enslavement of his country. Let my father die like a patriot, for I will never sell myself and my country on such base terms." She returned to the viceroy. His father was called out of his dungeon and shot.—A short time after, a regiment of Spaniards, which was considered invincible, fell in with Gen. Bravo and his little band of patriots. A battle ensued; four hundred of the Europeans were slain and three hundred taken prisoners. The Gen. told them "Now is my revenge." Next day he called on his troops, and ordered them to load; and after addressing his army, and recapitulating the many and cold blooded murders perpetrated by the royalists on some of the richest creole families and best patriots, he turned to the prisoners and said, "This is the moment of showing to my enemies, and the world, the revenge Gen. Bravo will take upon the murderers of his father and the oppressors of his country. I order your release and freedom. A vessel awaits you on the coast to carry you hence. If any of you shall be found in this country again, his life shall be the forfeit. Tell your king, this is the way the republic revenges itself on its enemies." This is the man to whom the Mexicans have confided their destinies, and the presidential chair of government.—*Albion.*

EUROPE AND AMERICA.

The celebrated M. de Pradt has published another work, which he calls, *L' Europe et L'Amerique en* 1822 *et* 1823. "One sole part," observes M. de Pradt, "remains for Europe to play towards America, and this will be as beneficial as glorious; it will cost neither her gold nor her blood; it will cause no other tears to be shed than those of happiness and gratitude. This part consists in putting an end to disdain, to distaste, to dispute, to uncertainty, by frankly acknowledging what really exists, and by terminating the strange spectacle of one world remaining unrecognized by another. The true way of serving Spain is not to flatter her with vain hopes, but to induce her to consent to a sacrifice which, in the actual state of things, is little more than nominal, and to which are attached immense advantages even to Spain herself; advantages that time alone can develope. What would you do to America? Would you reduce her to slavery again? Would you desolate her a third time? Instead of overwhelming her with such misfortunes, let the governments of Europe, by leaving her at peace, diffuse over that vast continent blessings the more easily bestowed as they will cost nothing; let them reflect on the innumerable generations which free America cannot fail to produce; let them calculate what Europe must gain by this increase in the number and civilization of Americans; let them, if possible, compute all the good which Europe and America may mutually confer on each other by cultivating the most intimate, and at the same time the most liberal, relations. Such are the only ideas worthy of occupying the principal powers of Europe; such are the only ideas which can testify the demands of the present and future, and, above all, of justice and humanity."

London Courier.

Mr. Brisket was a great favourite with his late majesty, George the third; and he delighted to relate a number of traits characteristic of the goodness and familiarity displayed by this amiable monarch. His majesty loved greatly to talk with him on the subject of breeding and feeding cattle; and he declares that the king was an uncommonly good judge of the qualities of animals and their value, and that he was the best practical farmer in the county of Berks. Among other anecdotes which Mr Brisket relates, was the following: Some years ago, said Mr Brisket, there was a boy in my employment in the capacity of a shepherd. He was a thick-set, sun-burnt, sturdy fellow, about ten years old, with coarse features, and a bristly red head of hair, "and each particular hair did stand on end, like quills on the fretful porcupine." One sultry summer's day, while he was seated on a bank near the road side, watching his flock with a book in his hand, the king happened to be walking that way unattended, which was frequently the case at that period. His majesty marched up to the boy and thus accosted him: "What, what, what book is that?" The little redheaded urchin gruffly replied, "a spelling book." "Aye Dyche, Dycbe, Dyche, a good author! Can you spell?" "A little." "Let's hear you try," said the king, as he took the book from the boy. It must be curious to see the monarch of an empire assuming the character of a country pedagogue, with a spelling book in his hand, hearing the ragged churl his lesson. "Can you spell two syllables?" "Yes, I can." "Come, then, let us see, Abbot!" "*A-b* ab, *b-o-t* bot, Abbot." "Good boy, good boy! Crimson!" *C-r-i-m* crim, *s-o-n* son, Crimson," "Aye, that will do, that will do, Can you read as well as you can spell? Do you go to school? Can you read the Bible?" "My mother is too poor to send me to school; and she has got only a piece of a Bible, which is so torn, and the leaves so dirty and dog-eared, that we can't make it out at all." "That's pity, pity, pity! What's her name? Where does she live?" "Her name is Hannah Potts, and she lives in Dirtyfoot-lane." The king took out a pencil and wrote down the name and address, and departed, to the great disappointment of the rude young shepherd; who, with the cunning peculiar to some in low life, pretended to be ignorant of the king's person, when, at the same time, he knew very well to whom he was talking. On his majesty's return to the castle, he called for the gentleman who then acted as his private and confidential secretary, and said, "There is a great want of education among the poor people in our neighbourhood; this ought not to be. This packet must be delivered according to the direction, and the woman must be expressly told that the book is a gift from ourselves, as a reward for her perseverance in teaching her son to read. Her circumstances must also be inquired into, and her children sent to school." The monarch put a 5*l.* note into a common printed Bible, and wrote with his own hand upon the title page, "The gift of George R. to Hannah Potts," adding the day of the month and the date of the year. The king then delivered it to the gentleman, with these words, "Let this be sent immediately; for it is our wish, that every subject in these realms should be able to read the Bible." This poor woman has been offered, at various times, since his majesty's decease, considerable sums of money for this precious volume, which she constantly refuses to sell, and often declares, that "she will never part with it while she lives; and that, if it pleases God, she will die with it under her pillow."

The reign of the Emperor Alexander has been remarkable among other things for the progress of literature among the Russians.—Prior to 1817, there had been only 4000 works printed in Russia, about equal to the number which appears every year at the Leipsic fair. In 1820, there were in the Library of the Academy of Sciences at Petersburgh 3000 national works, among which were 150 romances. At present the number of these national productions amounts to 8000. At Moscow there are nine reading societies, and ten printing houses. At Petersburgh there are seven of the former and five of the latter. In Dorpal, Revel, and Charkow, there is in each a reading society and a printing press, and there are nine type founderies in the Empire. Alexander is the enlightened protector of literary men, and reads with attention every thing relative to politics, religion, history, statistics, and geography. His own room has the appearance of belonging to a *savant* by profession. He is very often there by six in the morning; he writes several languages with precision and elegance; and writes on important topics. He is well acquainted with the natural history of his vast Empire. If a Russian Journal should speak of "the useless class of men of letters," public contempt would immediately revenge them; and if M. Schisckoff, Minister of the public Instruction, knew, that his subaltern dared to insult literary and scientific men he would request him immediately to return for some months to College.—*Jour. des Debats.*

"I'LL DO IT TO-MORROW."

Of all the methods man, in the abundance of his ingenuity, has invented by which to cheat himself, that of procrastination is probably the most effectual. There is a trite remark of a venerable sage extant to this purpose "all the good you will ever accomplish—and the labour you will ever do—must be done *To-Day*—for *there is no To-Morrow.*" The period of time which lies beyond the present moment is not guaranteed to us by any pledge. To-morrow, to us, may become to-day, or, eternity. To suspend any thing important then upon so absolute an uncertainty, is madness—as saith the Poet—

"Defer not till to-morrow to be wise—
"To-morrow's sun to you may never rise."

But even if it does return, the thing called *opportunity* may not return with it.

Many a one there is who can remember when reason called—"forsake these morning drams; these idle habits; these crooked paths of folly"—at a moment, too, when some bright opportunity had just opened before him of prosperity, wealth or honor, and he put off the warning until to-morrow, and to-morrow; and saw each promise fade, and felt the strong grasp of confirmed bad habits dragging him to ruin; and cried in agony, "oh departed opportunities! gone, gone, forever!"

A great deal of decision is necessary if we would prosper. No one was ever successful to any considerable extent without it. To-morrow; it is a cheat. And it deceives us principally in this, that it presents constantly before us a space of coming time, and conceals from our view the multitudinous affairs it will bring with it to fill up its vacant moment. Thus, when it comes it disappoints us, by presenting itself loaded with its own cares and wants, and without a space in which to deposite those of the time that is past.

Love is communicated as fire, as busy and as active, and it hath four twin daughters, extremely like each other. Their names are, 1. Mercy, 2. Beneficence, or well doing, 3. Liberality and, 4. Alms; which by especial privilege hath obtained to be called after the mother's name, and is commonly called Charity. The first or eldest is seated in the affection, and it is that which all others must attend. For mercy without alms is acceptable, when the person is disabled to express outwardly what he heartily desires. But alms without mercy are like prayers without devotion, or religion without humility. 2. Beneficence, or well-doing, is a promptness and nobleness of mind, making us to do offices of courtesy and humanity to all sorts of persons in their need, or out of their need. 3. Liberality is a disposition of mind opposite to covetousness, and consist in the despite and neglect of money upon just occasions, and relates to our friends, children, kindred, servants, and other relatives. 4. But alms is a relieving of the poor and needy. The first and last only are duties of Christianity. The second and third are circumstances and adjuncts of these duties; for liberality increases the degree of alms, making our gift greater; and beneficence extends to more persons and orders of men, spreading it wider.

Mercy and alms are the body and soul of that charity which we must pay to our neighbor's need; and it is a precept which God enjoined to the world, that the great inequality which he was pleased to suffer in the possession and accidents of men, might be reduced to some temper and evenness; and the most miserable person might be reconciled to some sense and participation of felicity.

THE PREVENTIVES OF SLEEP. The most common preventives of sleep may be traced to the stomach, which is by many, set to work at bed time, and kept at it for the night. If you eat a hot heavy supper, or which is the same thing, a late dinner, you cannot in any conscience, expect to sleep; just as the stream of blood in the brain is beginning to make its natural evening pause, your heavy supper or your late dinner, stirs it onwards in an increasing current, which nothing has any chance of safely stopping again, except the stomach pump. Opium indeed will do, but not safely; for it will stop the digestion, as well as the current of the blood; and after a dose of opium, your supper will, in the morning be a corrupted mass, which will probably bring you in for a fever, a fit of gout, the jaundice or apoplexy. A more agreeable plan would be to have supper early, at least three hours before going to bed—in which case the heavier work of the stomach would be completed, and it would then allow the nerves and the brain to be quiet, and the blood to diminish its velocity. Tea is by many accused as the preventive of sleep, and it may be so in the following way: in the first place the hot water of the tea passes immediately through the stomach into the blood, and by making it thinner, must facilitate its current through the body. In the second place the tea acting as a stimulant to the nerves, spurs them into activity, and increase the flow of blood into the brain. That tea has not always this effect, depends on the peculiarity of constitution. Some, for example, may have their blood so thick that all the water of a basin or two of tea may not be sufficient to thin it; and others, nerves so dull that tea may spur without arousing them. The same remarks apply to cold feet. Be careful of your feet; if you can, procure wash leather or fleecy hosiery socks, with silk ones over them, when necessary. The invalid and sedantary ought always indeed to sleep with silk socks, if lamb's wool is too disagreeable.—Cold feet are the cause of the most serious diseases; for, leaving sleep out of the question, what would you say to a fit of apoplexy, or a fatal inflammation of the bowels, or a rapid consumption; all of which may be caused by cold feet.

EXTRACT

From Hunter's Narrative of the manners and customs of the Western Indians.

"Their conversations," (he says, speaking of the visits of the women,) "as in civilized life, turn in general on the incidents of the day.—These conversations, as well as those of the men, are generally confined to those present; and when they do speak of those who are absent, it is of such as have recently lost friends, or experienced some other misfortune, which appropriately calls forth an expression of their sympathies. Back-biting, or talking ill of those not present, is ranked by them amongst the blackest of their crimes; and is never practised or listened to by any who have claims to good character. Even the profligate look with contempt on the slanderer; while he is singled out with the finger of scorn by the more respectable, who spurn him as they would the poisonous serpent and hold no intercourse with him."

FEW WORDS ARE BEST.

Louis XIV, loved a concise style, and in the following instance he had an example of it. When he was once travelling into the country, he met a priest riding post, and ordering him to stop, asked hastily, "Whence come you—where are you going—what do you want." The priest knew the king's disposition, and instantly replied—"From Bruges—to Paris—a benefice." "You shall have it," replied the monarch, and in a few days presented to him a valuable living.

Rousseau always regarded gentleness as the first quality in woman. Whenever he heard any one boastingly detailing the qualifications, talents and charms of young females, he used to place a few cyphers one after the other, and then conclude by asking "is she gentle?" If this reply was in the affirmative, he then placed it before the number of cyphers, according with the value he attached to this quality.

DR CHANNING'S SERMON.

FOR SALE at the Counting Room of the Christian Register Dr Channing's Sermon at the ordination of Rev. Mr Gannett. A few copies are left containing the Memoir and Appendix. The sermon is also now for sale, or may soon be obtained, of Glazier & Co. Hallowell; S. Johnson, Portland; J. W. Foster, Portsmouth; C. Whipple, Newburyport; Cushing & Appleton, and Whipple & Lawrence, Salem; C. Harris, Worcester; J. Shepherd, Amherst, N. H.; J. Prentiss, Keene, N. H.; E. Collier, Plymouth; G. Dana, Providence, R. I.; B. Armitage, jr. N. York; J. Mortimer, Philadelphia; and Etting Mickle, Baltimore.

A cheap edition of the Sermon is this day published, to accommodate societies and individuals who purchase for distribution. Price $8 per hund. $1,20 per dozen.

Sept. 24.

FOR Sale at the Counting Room of the Christian Register, the following valuable Theological works, on very reasonable terms:—

Campbell's Four Gospels
do. Systematic Theology
Prideaux Connexions
Griesbach Nov. Test.
Wardlaw against Unitarianism.
Yates in defence of do.
Priestley's Discourses
Bennett's do.
Whitby's do.
Lee's Sermons
Tappan's Works
Neal's History of the Puritans, 2 vols. Lond. 1811.
Josephus' Works, 4 vols, 8vo. Lond. 1822.
Reed's Apology for Infant Baptism.
Chalmers' Discourses.
Law's Serious Call to a Devout and Holy Life.
Buck's Theological Dictionary.
Butler's Analogy of Natural and Revealed Religion.
Ostervald's Bible.
Paley's Natural Theology.
Paley's Evidences of Christianity.
Taylor's Sermons
Bancroft's Sermons.
Clark's Discourses to young people
Evans' Sketch

☞A variety of valuable and cheap Religious Tracts constantly on hand. A liberal discount will be made to those who purchase to sell again or for distribution.

JOTHAM ANDERSON.

JUST published, and for sale at the Counting Room of the Christian Register, and at the principal bookstores in this city, "The Recollections of Jotham Anderson, Minister of the Gospel.—I have been young, and now am old. O magnify the Lord with me, and let us exalt his name together.

CHRISTIAN REGISTER:

Published every Friday at No. 4, Spear's Buildings, Congress-street for the Editor, at two dollars and fifty cents per annum, if paid in advance, or three dollars payable in six months.

AGENTS FOR THE CHRISTIAN REGISTER.

MASSACHUSETTS.
Stephens Baker, *Beverly*
N. Lazell, jr. *S. Bridgewater*
James Brown, *Cambridge*
L. Shattuck, Esq. *Concord*
Daniel Reed, *Easton*
J. A. Saxton, Esq. *Greenfield*
D. Andrews, jr. *Hingham*
H. A. Breed, Esq. *Lynn*
J. F. Thayer, *Medford*
W. Brown, Esq. *Plymouth*
Cushing & Appleton, *Salem*
Rev E. S. Goodwin, *Sandw'h*
A. G. Tannatt, *Springfield*
Calvin Maynard, *Sterling*
Hon. J. L. Hodges, *Taunton*
John Bigelow, *Templeton*
C. Harris, *Worcester*

NEW HAMPSHIRE.
John Shepherd, *Amherst*
Jacob B. Moore, *Concord*
Francis Grant, *Exeter*
John Prentiss, Esq. *Keene*
J. W. Foster, *Portsmouth*

MAINE.
E. Clapp, Esq. *Bath*
E. Earle, *Brunswick*
William Eustis, *Eastport*
Glazier & Co. *Hallowell*
Maj. B. Palmer, *Kennebunk*
S. Coffin, Esq. *Newcastle*
Samuel Johnson, *Portland*
George Thacher, Esq. *Saco*

CONNECTICUT.
Rev. S. J. May, *Brooklyn*
B. H. Green, *New Haven*

RHODE ISLAND.
George Dana, *Providence*

NEW YORK.
Unit'n BookSociety, *N. York*
Rev. I. B. Pierce, *Trenton*

PENNSYLVANIA.
J. Mortimer, *Philadelphia*

Boston;—Printed by Thomas G. Wells.